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Dakṣiṇa Kosala

Bosma, Natasja

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Stellingen

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Dakṣiṇa Kosala: a Rich Centre of Early Śaivism

Natasja Bosma

1. The religious developments in Dakṣiṇa Kosala followed the general trend of religious developments in the whole of Northern India. That is to say, by the time Śivagupta ruled the kingdom (second half of the sixth and beginning of the seventh century), Śaivism had already become the dominant religion in the area, surpassing both Vaiṣṇavism and Buddhism.
2. Śivagupta ‘Bālārjuna’ and his female relatives were deeply involved in the Śaiva religion. This involvement culminated in their construction of the Bāleśvara temple complex, and it was his reign that facilitated Śaivism’s flourishing development.
3. The Pāṇḍava kings of Mekalā and the Pāṇḍava kings of Sirpur were not two separate branches in the Pāṇḍava family tree, but in fact they all belonged to one continuous branch in which Indrabala can be identified as Nāgabala’s son Bharatabala.
4. The two events that were crucial to the success of the Pāṇḍava kings’ take over of the Dakṣiṇa Kosala area were the coup d’état of Indrabala and the marriage between Harṣagupta and Vāsaṭā; with the first they gained power over the area and with the second they acquired the support system to maintain this power.
5. The Seonath river formed a natural boundary between Mekalā and Dakṣiṇa Kosala, which suggests that the kings of Śarabhapura originated from Mekalā and expanded across the river to Kosala.
6. The conservation of archaeological material in Sirpur is problematic and the authenticity of some of the structures is questionable.
7. The art of Sisadevarī shows that there was no ‘artistic gap’ between Tālā and Sirpur, but that there was a continuous artistic tradition in Dakṣiṇa Kosala.
8. There is no evidence that the *Skandapurāṇa* played a role in the religious life of Dakṣiṇa Kosala at the time of Śivagupta’s reign.